

If it is of phallic origin, " the Hindus are no more conscious of the fact than we of the similar origin of the maypole/'<sup>1</sup> It is no more erotic than an egg or a seed. It is a symbol of Siva, the eternal reproductive power of nature, reintegrating after disintegration. One form of Siva is androgyne. The dualism of the male, spirit, and the female, matter, is essential to all creation. " To one imbued with these dualistic conceptions the lingam and the yoni are suggestive of no improper ideas." <sup>2</sup>

599. Conventionalization. In all these cases it is evident that the mores extend their protection over archaic and sacred things, and preserve them instead of forbidding them. The great means of preserving them is by conventionalization. They are put under a conventional understanding, different from the everyday usages with their ethics, and are judged by an arbitrary standard. In the English translation of the Bible words and phrases are used which are archaic and now under taboo in everyday life. Our children have to be taught that " that is in the Bible," that is, they have to learn the conventionalization by which the archaic forms are covered. The words in the Bible are not subject to criticism, and they cannot be cited to justify similar usage in common life.

600. Mores of Hindostan. The phenomena which are presented in Hindostan, when studied from our standpoint, show how completely different may be the estimate of things according to use and wont. The phenomena are very different in character. Some of them are cases of degeneracy and aberration of customs, after they have been discarded by the mores,

have become vicious, and have fallen into the hands of abandoned persons who have given up all position inside the mores. Others of these customs show how old usages, when brought in question, lose innocence. Consciousness and reflection produce doubt and then shame. Sometimes things which are private or secret by convention come in contact with things which are secret by vice. All the phenomena in Hindostan show how completely the moral effect depends on the integrity or decay of conventionalization. The conventionalization is still so strong

<sup>1</sup> Nivedita, 212.  
224.

<sup>2</sup> Monier-Williams, 78, 183,